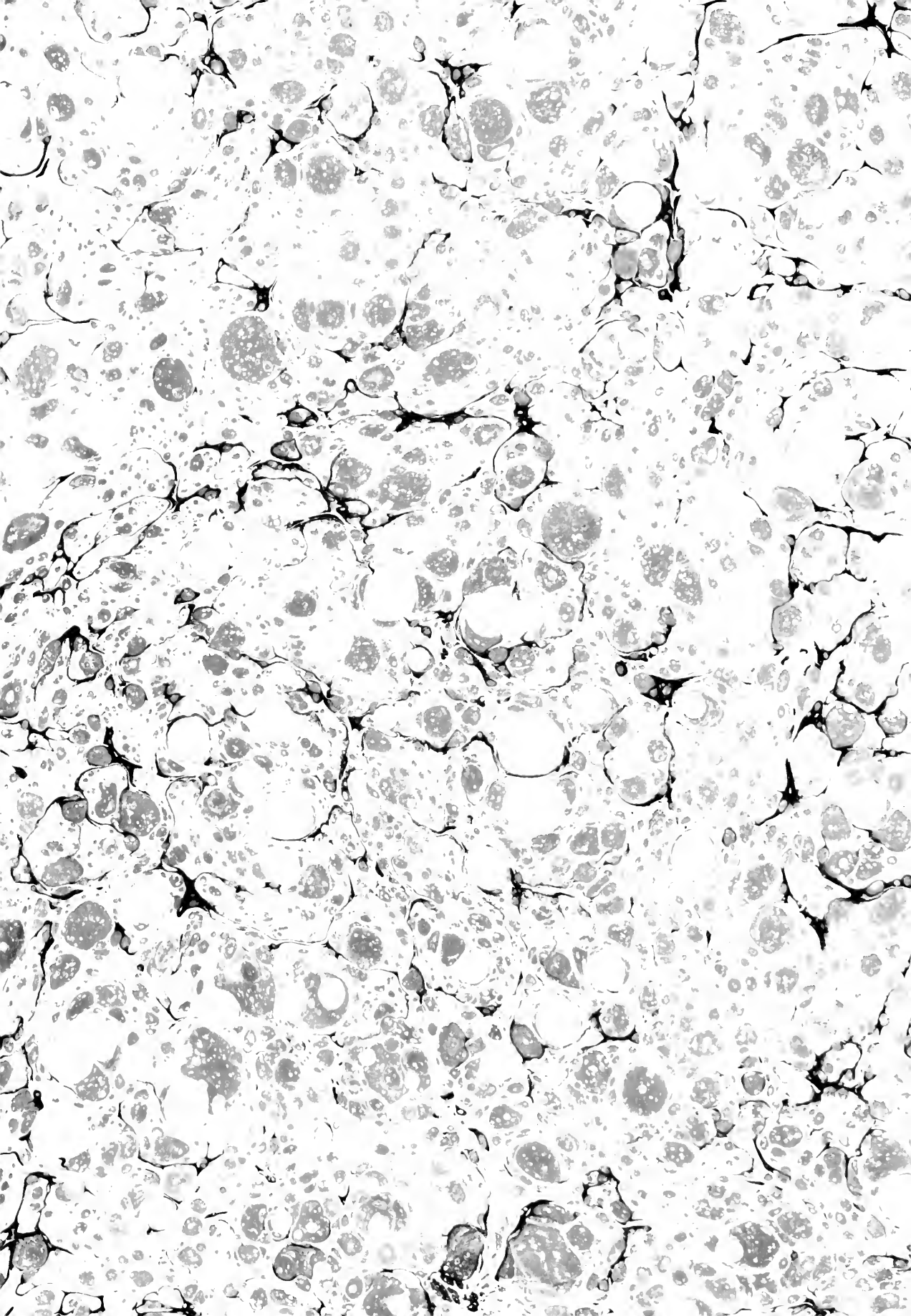

CIAL
LECTIONS

UGLAS
RARY

N'S UNIVERSITY
NGSTON

ON ONTARIO CANADA

A

SERMON

Preached before the Right Honourable the

LORDS Spiritual and Temporal in PARLIAMENT aſſembled,

In the ABBEY-CHURCH, *Weſtminſter*,

On MONDAY, *Jan.* 30, 1748-9;

Being the Day appointed to be obſerved as the Day of the Martyrdom of King *CHARLES* I.

By *ZACHARY*, Lord Biſhop of *Bangor*.

LONDON:

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MDCCXLIX.

Die Martis 31 *Januarii*, 1748-9.

ORdered by the Lords Spiritual and Temporal, in Parliament aſſembled, That the Thanks of this Houſe be, and they are hereby given, to the Lord Biſhop of *Bangor*, for the Sermon by him Preached before this Houſe Yeſterday in the Abbey-Church, *Weſtminſter*; and he is hereby deſir'd to cauſe the ſame to be printed and publiſhed.

ASHLEY COWPER,
Cler. Parliamentor.

ACTS xxiii. 5.

Then ſaid Paul, *I wiſt not, Brethren, that he was the High-Prieſt; for it is written, Thou ſhalt not ſpeak evil of the Ruler of thy People.*

IN the laſt Journey, which St. *Paul* made to *Jeruſalem*, he had a full Proof of what the *Holy Ghoſt had witneſſed* concerning him, that *Bonds and Afflictions* were every where to be his Portion: For, being arrived at that City, he went up to the Temple during ſeven Days, upon the laſt of which, ſome *Jews* of *Aſia* (who probably had known him in that Country) ſtirred up all the People, which were preſent, to lay their hands upon him. The Outcry againſt him was this, that his Preaching every where was againſt *the Law*, and that *holy Place:* and to help out the Charge they added, that he had brought Heathens along with him into the Temple, and had thereby polluted that Court, which was appropriated to thoſe of the Circumciſion only. The Accuſation was falſe in Fact; but a Multitude is apt eaſily to believe, and eaſily to be inflamed: An uproar therefore was made, and the Apoſtle was ſeized, and drag'd out of the Temple by the enraged Zealots, with intent to make

Acts xx. 23.

Ib. xxi. 28.

his Life a Sacrifice to their Fury. But the chief Captain (who was the ſuperior *Roman* Officer there) came in with his band of Soldiers time enough to St. *Paul*'s aſſiſtance; and having taken him out of the hands of thoſe miſchievous *Jews*, he ſecur'd him in the Caſtle of *Antonia*, a Place by its Height over-looking the Temple, and by its Communication having the entire Command of it. Thus he had reſcued him from the murderous Rabble, but his Intention was not to reſcue him from Juſtice: and therefore *on the morrow he commanded the Chief-Prieſts & all their Council to appear, and he brought* Paul *down* from the Caſtle, *and ſet him before them.* Chap. xxii. 30.

Here then was a National Court of the *Jews* aſſembled, and the Apoſtle was placed before them at the Bar: Where when he had begun to make an Apology for himſelf, ſaying, *Men and Brethren, I have lived in all good Conſcience before God, until this Day*, xxiii. 1. The High-Prieſt *Ananias*, who ſat there as his Judge, *commanded them, that ſtood by him, to ſmite him on the Mouth*, ver. 2. But what could be more Partial, than ſuch a Behaviour in the Judge, who check'd St. *Paul* ſo very roughly in the entrance upon his Speech? eſpecially as it was his Innocency only, which the Apoſtle had aſſerted: And what hope was there of Juſtice from Him, who not only ſtop'd him ſo ſoon, but commanded others to uſe ſuch an

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Act of Violence? It was upon this Occaſion, that the Apoſtle broke out into the following Expreſſions, *God ſhall ſmite thee, thou whited Wall; for ſitteſt thou to judge me after the Law, and commandeſt me to be ſmitten contrary to the Law?* ver. 3.

This Language was very extraordinary, conſidering not only *from* whom it came, but *to* whom it was directed: Thoſe therefore, who ſtood by, ſaid, *Revileſt thou God's High-Prieſt?* ver. 4. To which Reprimand St. *Paul* anſwer'd, as in the Text, *I wiſt not, Brethren, that he was the High-Prieſt; for it is written, Thou ſhalt not ſpeak evil of the Ruler of thy People.*

To account for theſe Words of the Apoſtle, ſeveral ways have been attempted.

Some ſuppoſe him ſtrictly to mean, that he did not *know* it to be the High-Prieſt, who gave the Order for *ſmiting* him. They imagine, that there was ſuch a Crowd and Confuſion at the Trial, that he might eaſily miſtake the Speaker, and think that it was ſome private Perſon in the Aſſembly. But St. *Paul's* own Words confute this Suppoſition: for he ſaid, *Sitteſt thou to judge me after the Law, and commandeſt me to be ſmitten contrary to the Law?* To the *Judge* he directed his Reply, and therefore *from* the Judge he well knew the Injury to have proceeded.

Others ſuppoſe, that *Ananias* had procur'd this Office by Bribery; and that therefore St. *Paul* meant,

meant, that he did not *know*, i. e. acknowledge him to be the High-Prieſt. But to this, among *(a)* many other Things, it may be reply'd, that, the *Jewiſh* Council then acting in Concert with *Ananias* as their High-Prieſt, it is not likely, that a Priſoner at the Bar would venture to make this Objection there. Beſides, St. *Paul* ſeems to have *acknowledg'd* him for ſuch but the Day before, (as we are told in Chap. xxii. 5.) where ſpeaking, I think, of this very *Ananias*, he ſaid, *The High-Prieſt alſo doth bear me witneſs, and all the State of the Elders, from whom I received letters unto the Brethren*, &c.

I prefer therefore a third Opinion, which gives a more juſtifiable Senſe to the Words: for οὐκ ἤδειν, which is here tranſlated *I wiſt not*, i. e. *I did not know*, may be tranſlated, *I had not conſider'd*, I had not *attended to it*, or *carry'd it in my Mind.* Thus in *Eccleſ.* v. 1. what the Greek Verſion of the Seventy, agreeably to the Original Hebrew, has render'd by ὅτι οὐκ εἰσὶν εἰδότες, &c. is well tranſlated in our Engliſh Bible, *for they conſider not, that they do Evil:* and thus St. *Paul* was uſed to ſpeak, as appears from *(b)* ſeveral Paſſages in his Writings, particularly from 1 Theſſ. v. 12. *We beſeech you, Brethren,* (τὸ εἰδέναι) *to know them,*

(a) If St. *Paul* had meant, that he did not acknowledge *Ananias* to be the High-Prieſt, it is probable, that St. *Luke* would not have repreſented him, as ſaying, οὐκ ἤδειν *I had not acknowledged*, but οὐκ εἰδέω or οὐκ οἶδα *I do not acknowledge*, &c.

(b) See 1 Cor. ii. 2. and Chap. xvi. 15, 18. See alſo John xx. 9.

which

which labour among you; i. e. to conſider, regard, and be mindful of ſuch Teachers.

The ſame Thing St. *Paul* may be ſuppos'd to mean by the ſame Word in the Text. He acknowledged, that thoſe Words of his, *God ſhall ſmite thee, thou whited Wall*, had proceeded from too much Haſtineſs and Impatience of Temper; that under too quick a Senſe of the Injury, which he had received, he had made that improper and indecent Reply. He had not ſufficiently *conſider'd* at that time, that it was a Magiſtrate to whom he ſpake; he had acted contrary to what the Law of *Moſes* directed, when it ſaid in *Exod.* xxii. 28. *Thou ſhalt not revile the Gods* (i. e. the Judges), *nor curſe the Ruler of thy People.* The Magiſtrates in general, whatever their Office or Title might be, whether Eccleſiaſtical or Civil, were guarded by this Law againſt the Licentiouſneſs of evil Tongues: And therefore St. *Paul* very rightly quoted it by way of a free and open acknowledgment to *Ananias*, that he had taken a Liberty which was unbecoming, and had acted inconſiſtently with the Duty, which he owed to him as a Magiſtrate.

This ſeems to be the plain and eaſy ſenſe of the Words of the Text, and the Obſervations, which I ſhall make upon it, ſhall be theſe two.

[1] How natural it is for the beſt of Men, when treated injuriouſly by their Magiſtrates, to ſhew their Reſentments, and expreſs with ſome Free-

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dom their quick Senſe of the Injuries which they feel.

[2] That Men of this Character, knowing what Laws and Obligations they are under towards their Magiſtrates, are always ready to ſtop ſhort, before Paſſion carries them too far; and, tho' they may ſuffer Injuries, they will never loſe the Sight of their Duty. And, under each of theſe Heads of Diſcourſe, I ſhall apply, what ſhall be ſaid, to the Occaſion of aſſembling ourſelves here on this ſolemn Day of Humiliation.

[1] Then, it may be obſerved from hence, how natural it is for the beſt of Men, when treated injuriouſly by their Magiſtrates, to ſhew their Reſentments, and expreſs with ſome Freedom their quick Senſe of the Injuries which they feel.

You ſee, that it was the Caſe of St. *Paul* himſelf: As patient as his Sufferings for the Goſpel had made him in the general, yet they left him ſtill in poſſeſſion of his natural Paſſions, however greatly ſubdued. He did not ceaſe to be a *Man*, by becoming an *Apoſtle*. In truth, our Paſſions were given to us, that they might encourage and lead us to the Duty of Self-preſervation: and, when Injuſtice is done, it is as little reliſh'd from the Hand of a Governor as of an Equal. Nay, in the former Caſe it is apt to be in ſome Views of it more fretting and painful, becauſe it comes without any immediate proſpect of a Remedy: and with this Aggravation to embitter it, that it comes from

from that Hand, which ſhould not only itſelf forbear, but ſhould reſtrain all others from the Violence.

Thus (in the Inſtance, to which my Text relates) the High-Prieſt, when preſiding over the *Jewiſh* Council at St. *Paul*'s Trial, ſhould have taken care, that the Trial and Judgment proceeded according to the Law. But, when, before any thing was proved againſt the Priſoner, he *commanded him to be ſmitten*, the Injury was viſible, and the Provocation ſo great, that it carry'd the Apoſtle to expreſs his Senſe of it, not only in Words of Warmth, but of Reproach.

In this (it is true) he did not copy after his divine Maſter, who, *when he was reviled, reviled not again.* Nor did he ſuit himſelf then to what 1 Pet. ii. 23. he had taught his *Roman* Converts, when he ſaid Chap. xii. ver. 14. *Bleſs them which perſecute you, and curſe not*; or to what had been his own uſual Behaviour, as he deſcribed it in 1 Cor. Chap. iv. ver. 12, 13. *Being reviled we bleſs, being perſecuted we ſuffer it:* For St. *Paul* (tho' a moſt excellent Chriſtian) was yet not exempt from all human Frailty, was not *without ſpot and blemiſh* in his Conduct, as his great Maſter was: He return'd the Injury therefore, as far as Words could do it.

And much leſs can it be expected, that a People (for if you look round the whole World, you will never find one Country, in which the Gene-

rality of its Inhabitants are either Saints or Philoſophers,) I ſay therefore, that it can much leſs be expected, that the Paſſions of a People ſhould not be raiſed, when they are *ſmitten contrary to the Law* by thoſe, whoſe Office it is to *ſit and judge them after the Law.*

This, in juſtice to Truth, we muſt own to have been the Caſe in the beginning of thoſe unhappy times, which uſher'd in that unnatural Rebellion, and led the way to the moſt wicked and deteſtable Murder of the King, for which we have been this Day deprecating the divine Vengeance.

It was his great Misfortune, that in the firſt Parliaments, which he called, the Repreſentatives of the People were ſo attentive to Enquiries and Complaints about Grievances only, that they refuſed or neglected to make any Proviſion for the Wants of either the State, or their Sovereign and his Family. And, as they had failed in that part of their Duty, they laid him not only under a Neceſſity of doing all that he could for his relief by virtue of the *Law*; but under a ſtrong Temptation of doing all that he was ſuppos'd to be impower'd to do by virtue of his *Prerogative*; the Boundaries of which at that time had never been well ſettled. Hence it was, that for remedy of this great and preſſing Evil, under which both the Publick and Himſelf labour'd, ſome Monies were rais'd upon the Subjects, for his yearly Supply,

ply, without Authority of Parliament, tho' for the moſt part in imitation of what had been without any publick Cenſure often practiſed on the like Occaſions. Hence ſome obſolete Laws were reviv'd, lucrative to the Prince, but burdenſome to the People, and *therefore* the more burdenſome to the People, becauſe the Weight of them for ſo long a time had not been felt. Hence ſome Acts of State were made uſe of to ſupply the Defect of Laws; which Acts, however unwarrantable, had many Precedents in former Reigns, ſufficient, tho' not to juſtify them, yet at leaſt to keep them in countenance.

If any Man ſhould affirm, that in ſome of the firſt Years of his Reign no wrong Steps were taken by the King towards his Subjects at large, and towards their Repreſentatives in Parliament, either thro' the ill Advice unhappily given by thoſe who were his well-intention'd Servants, or thro' the worſe Advice inſidiouſly given by thoſe who were his ſecret Enemies, he muſt ſpeak a Language very different from that of the noble Hiſtorian, who beſt knew, and has beſt repreſented the Tranſactions of thoſe Times; and who ſeems (if ever any did) to have carry'd in view throughout his whole Work the Duty in an Hiſtorian, of having the Honeſty to ſay *nothing* that he knew to be Falſe, and the Courage to ſay *every thing* that he knew to be True.

The Behaviour of the King therefore in ſuch Inſtances, as have been mention'd, was grievous, ſince by thoſe Methods of Proceeding, the Liberty of the Subjects in ſome Caſes, and their Property in others, was render'd more uncertain. It has been obſerv'd indeed, that as high Inſtances of Power and Sovereignty, upon both the Liberty and Property of the Subject, are to be found in ſome of the former Reigns, even in the beſt of them: But then two Circumſtances, which belonged to thoſe in the Times of which I am ſpeaking, ſhewed the great Unskilfulneſs of ſuch as without diſtinguiſhing aright, had recourſe to thoſe Precedents. The Manner, in which thoſe Acts of the Prerogative were exerciſed in this Reign, was often ungracious and diſobliging; the Neceſſity of them being not ſo well known, as the Severity of them was felt, and the Paſſion of the Judges in their Deciſions, ſitting heavier ſometimes upon the Sufferer than the Weight of the Judgment. To this we may add, as what is ſtill more material, that the Times were not the ſame as in thoſe former Reigns; the Subjects were not now diſpos'd to bear even the Sight of ſuch Uſage in Others, which their Anceſtors, when they Themſelves were loaded with it, ſat down under with Patience. By the great Extent of the national Commerce, and by the great Increaſe of the Riches, which flowed in thro' that Channel, the

the Commons were grown a more robuſt, and (if I may ſo ſpeak) a more vital Part of the Political Body; and, as their Property was greatly enlarg'd, ſo were their Notions and their Love of Liberty: it being natural for Men, the more they poſſeſs, the more to endeavour at the ſecuring themſelves undiſturbed in the Poſſeſſion of it.

How then could it be expected, that ſuch Men, ſo treated, would not murmur and complain? or that their Repreſentatives would not by Petition, Remonſtrance, and every other Legal way try to eaſe the People from a Yoke, to which their Necks had never been well fitted, and with which (as things then ſtood with them) they could not but be more ſenſibly galled? So far all Oppoſition was commendable, as it was their Duty; and ſome of their future Steps in Parliament would have been excuſable, if they had known where to deſiſt; the Subject having as Natural, and, in this Nation, as Legal a Right to the ſecuring of his Liberty and Property, as the Sovereign has to the preſerving of his Dignity and Prerogative.

What I chiefly mean on this head, is, that Princes can never reaſonably hope, that, if their Subjects are injur'd, they will not complain and be reſtleſs, till the Cauſes of their Complaints are remov'd. A quick Senſe of Injuries is founded in human Nature. St. *Paul* himſelf was not free from it, and it is no wonder if Men leſs

perfect,

perfect, than He, open their Mouths in Complaints, whenever they receive any ill Treatment from the Magiſtrate.

[2] Let it be obſerved farther, that Men of St. *Paul*'s Character, and ſuch as know, what Laws and Obligations they are under towards their Governors, are always ready to ſtop ſhort, before Paſſion carries them too far, and, tho' they may ſuffer Injuries, they will never loſe the ſight of their Duty.

You have in this too St. *Paul*'s Example: and ſurely, if Men can think to excuſe themſelves by one leſs warrantable Part of his Behaviour, they ought to learn from the other more laudable Parts of it. *I wiſt not*, (ſaid the Apoſtle) *that he was the High-Prieſt*; *for it is written*, *Thou ſhalt not ſpeak evil of the Ruler of thy People.* Provoked as he was, and juſtly provoked, he did not inſiſt upon it, as a Right, to do what he had done. He did not juſtify, but retract it; and by quoting what he did, he made an open and ingenuous Acknowledgement, both that he had committed a Fault, and that the Law was the Rule of his Obedience to the Magiſtrate.

If thoſe, for whoſe ſhocking Crimes we are this Day humbling ourſelves before God, had copy'd from this Part of the Apoſtle's Behaviour, and had call'd to their Mind a Senſe of the Laws of their Country, which were the Meaſure of their Duty, they would never have gone ſuch fatal

fatal Lengths, as they did, till their ill Humours, which at firſt ſhew'd themſelves by Petitions and Remonſtrances only, ſwell'd into ſeditious Attempts; and at laſt broke out into the fouleſt Rebellion; till their Ordinances of Parliament became heavier Burdens even to the People, than any Acts of State had ever been, (for if theſe were *Whips*, thoſe were *Scorpions*, without Colour illegal, and without Meaſure oppreſſive); till by Violence they forc'd from their juſt Share in the Legiſlature two out of the three Eſtates of the Realm; till they overthrew, and try'd to dig up the very Foundations of the Epiſcopal Church, and even the Monarchy itſelf; till with the moſt conſummate Hypocriſy, under the Colour of Loyalty, they raiſed Armies, fought with, and vanquiſh'd their King; and at laſt with the moſt conſummate Wickedneſs, under the Colour of Juſtice, the Few, who called themſelves the Parliament, by the Influence of their own Armies, which were then their Maſters, did That to his Perſon, which calls for our Prayers in the Service of this Day, that this Land may be freed from the Vengeance of his righteous Blood.

And let no one think, that all this was the neceſſary Reſult of Self-defence. Diſtinguiſh but the Times, and you will find, that their Actions are to be diſtinguiſhed accordingly: For every Grievance, of every kind, either real or ſuppoſed, had been redreſſed long before thoſe impious Arms had

had been taken up; ſo fully redreſſed, that both Houſes of Parliament had under a Senſe of Gratitude, tho' a ſhort-liv'd one, declar'd, that they had *ſufficiently provided for the Security of the Commonwealth.* Not to forget, that, beſides this, the King had conſented to depart from the undoubted Rights of his Crown in ſo many and ſuch Inſtances, that his People had their Security placed in their own Hands, and were truſted with more Power than (as the Event ſhew'd) they knew how to make a good Uſe of. For the Arts of deſigning Men ſoon found out a way to rekindle Suſpicions and ſtir up Jealouſies, about the Intentions of the King and his Miniſtry. Hence many began daily to make larger Draughts upon their Duty, to ſupport the factious Meaſures in which they were engag'd: and ſuch as foreſaw, that their Crimes were too great, if forgiven, to be ever forgotten, ſeem to have been deſperately determin'd, (ſome of them very early), that the only Pledge for their Safety ſhould be the Ruin of their Sovereign; not without a ſecret Hope, that what State of Things ſhould ſucceed to Monarchy, would prove a fine Paſture for the full Range and Feed of their wild Ambition.

In every other View than this, it may ſeem ſtrange, that a violent Death, ſo outrageous in the Manner of it, ſhould be the ſad Portion of a King, who had ſome Publick Virtues, which

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one might naturally have expected, would have made both Himſelf, and his People happy; who was poſſeſs'd of ſo many private Virtues, (without any one Vice to ſully them) that the addition of a Crown was almoſt a ſuperfluous thing to his Character: it ſeem'd perfect without it. And if theſe did not ſhine out ſo bright and conſpicuous in the former Part of his Reign, (for Proſperity gives to but few of thoſe Virtues their full Luſtre), yet the latter Part of it, that in which he ſtruggled with Labours, Misfortunes, Inſults, and Trials, greater perhaps than ever fell to the Lot of any King, afforded the cleareſt Proof, that he had a ſenſe of Honour and Dignity, a firmneſs of Mind, and Integrity of Conſcience never to be ſhaken or depreſſed.

But let us call off our Thoughts from this diſagreeable View of what was the Sin and the Shame of thoſe former Days; and let us conſider, how We may all learn to be more wiſe and more innocent, than our Forefathers then were; how We may profit by avoiding every Step, which inſenſibly led them on to that Miſery and Confuſion, under which this Nation for about twenty Years languiſhed.

Let ſuch, as are inveſted with ſupreme Power, be ever mindful, that no Height or Greatneſs is ſufficiently ſecur'd, unleſs it be eſtabliſh'd upon the general Love and Good-will of their People.

If they would have Glory, it muſt be founded on Merit followed with publick Eſteem; Glory being only the World's Seal ſet to acknowledg'd Worth.

Let ſuch too, as ſerve the Crown in the great Offices of State, and aſſiſt it by their Counſels, learn from the Experience of paſt times, how uſeful it is, that all the publick Meaſures, which are taken, ſhould be made appear to be both *juſt* and *neceſſary*; and with the greater care to make them appear *neceſſary*, the more eaſily Suſpicions may be raiſed to the diſadvantage of the *Juſtice* of them. Let them be ſtudious to ſhew, that the general Good and their Maſter's Honour are their firſt Concern, and that all other private Conſiderations are but inferior ones: and thus (bad as the World is) they will probably beſt provide for the Intereſts of themſelves, and of thoſe whom they ſerve. Whenever any Difficulties ariſe (and ſuch the wiſeſt and beſt muſt expect to find), let them meet them, not as ſome in that Reign did, who truſted to the looſe texture of temporary Expedients, but meet thoſe Difficulties and encounter them at firſt with Law and Reaſon, with Prudence and Courage on their Side. But, above all, let them labour to gather up and tye together the Affections of the People to their Sovereign, that he may reign in their Hearts, and be as much ſecur'd in his Throne by their Wills, as by the Laws. For this purpoſe let them be ſure to frame or countenance

nance the framing of ſuch Laws, as are truly Popular; Popular, becauſe extenſively uſeful: Eſpecially, whenever the Reaſons of State may make it neceſſary to impoſe ſuch things as may ſeem Grievances, then is the time for thus wiſely qualifying and tempering them, by giving the People ſuch Bleſſings as they can *feel*, to ſoften thoſe things, which they may *fancy* to be Hardſhips.

To the Subjects in general no leſs uſeful Matter of Inſtruction ariſes from the ſad Story of this Day. Let them learn from thence, how cloſely connected their Safety and Happineſs are with thoſe of their Sovereign: the Golden Chain of them is faſten'd to the Throne, and is ſure never to be more in danger, than when Violence is done to That. Let them from a Review of the infinite Miſchiefs, which falſe Suggeſtions and lying Rumours then occaſion'd, learn not only not to be wicked in framing, but to be backward in admitting and believing Reports to the Diſadvantage of their Sovereign, and his Adminiſtration. A Lye in its progreſs is, like a Rabble, always gathering and increaſing. One Man tells a thing as a *Suſpicion* of his own, and the next, when he has heard it, publiſhes that *Suſpicion* as what is *probable:* a third taking the Story into his bountiful Hands, ſpeaks of that as *certain*, which when heighten'd came to him only as *probable:* till at laſt, to make the Story a ſtaple and marketable one, it is often ſent forth from the Preſs, and with this Paſs the Vagrant, tho' a Cheat, travels

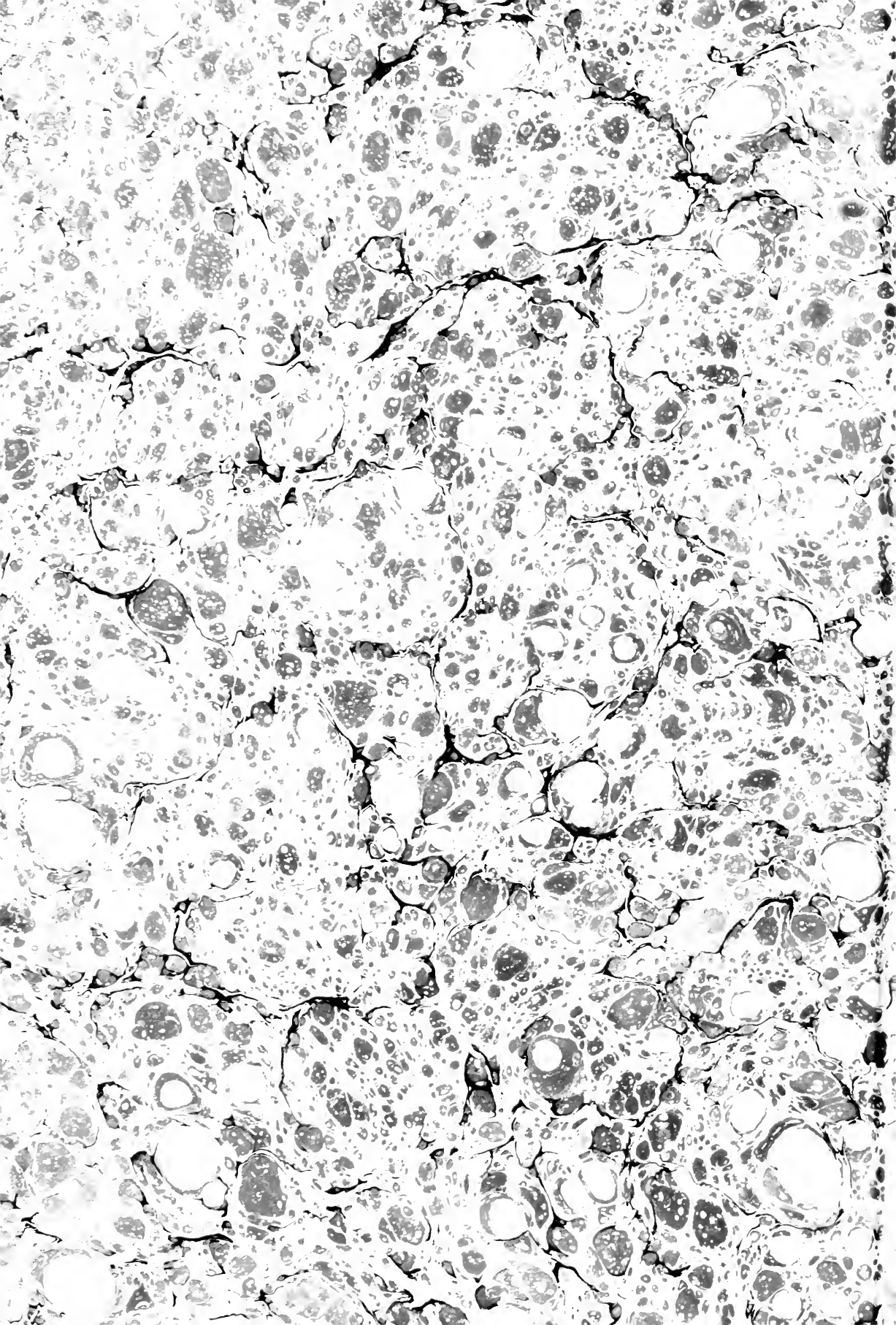
travels over the whole Kingdom with Security to itſelf, but Miſchief to all others.

Let them in the next Place frequently and ſeriouſly reflect upon the Bleſſings of a regular and eſtabliſhed Government, and not be blind to the happy Advantages which they daily receive from it. For this good purpoſe, let them conſider not only what they *want*, but what they *have*. The ſtanding Bleſſings of ſuch a happy Government, as we at preſent live under, are too eaſily overlooked, not becauſe they are ſmall, but becauſe they are common. In this reſpect it fares with many Men, as it does with ſome in private Life, who enjoying all the main Comforts of it, Health, Riches, Eſteem, and perhaps Power too, can yet make themſelves miſerable, becauſe they cannot obtain ſome little Good, which they have ſet their Minds upon; and ſo, forgetting what they *are*, they eſtimate their Condition by what they *are not*. Whereas in all ſettled governments almoſt the Evils are few and ſmall in compariſon of the Bleſſings, which are manifold and important: and it is no fair way of ſtating any Account, to charge all on one Side only, and leave out the Articles, in which we are Debtors.

Let them learn thankfully to acknowledge the Juſtice and the Gentleneſs of His preſent Majeſty's Adminiſtration: that Juſtice, of which all Men may gather the Fruits; that Gentleneſs, of which the Offenders againſt his Juſtice do ſo often feel

feel the Benefits: a King, who makes it his Endeavour (and it is his Glory) to ſubdue Ill-will by Clemency, and ſhew even to the Diſloyal, that he is an Object worthy of their Loyalty: juſt ſuch a King, as they wiſh for, when they would obtain Pardon; tho' not ſuch an one, as they wiſh for, when they would pay Allegiance.

And let none of all his Subjects contend, that the Obſervation of this Day ought to be aboliſh'd; that a full round of One Hundred Years has now paſs'd ſince the blackeſt of thoſe black Crimes was committed, and that therefore the Guilt of them all may be reckon'd by a fair Concluſion to be remitted to this Nation. For, while we *ſee*, while we *feel* the ſad Effects ſtill ſubſiſting of thoſe dreadful Cauſes, my Tongue can never pronounce, that this Nation has paid as yet the full Debt to Divine Juſtice; ſo as that our annual Prayers on this Occaſion are to be thought unneceſſary and ſuperfluous. There is ſtill in being, abroad, one Family of profeſs'd Claimants to his Majeſty's Crown; a Family bred up in the full Belief of that Religion, the Suſpicion of but *favouring* which brought ſuch irreparable Miſchiefs to the Cauſe of the Royal Martyr. To that Rebellion it was owing, that his Sons were forc'd to ſeek their Shelter in foreign Countries, from whence one of them at leaſt return'd in Communion with the Church of *Rome*; a Gift, which he took care to convey to Him, who has ſo often

interrupted our Happineſs, and ſo much ſwell'd the Articles of our national Expences. Too late an Inſtance is freſh in all our Minds, while the Wounds, which were then given, are ſcarcely healed. With me therefore it is all clear Conſequence, that we have ſtill reaſon for the Remembrance of this Day, for the devout Prayers which it appoints, and the uſeful Inſtruction which it directs againſt *Diſobedience and wilful Rebellion*, when ſuch a Family ſubſiſts with Power, as well as Will, to moleſt us; which can only happen, while any, who ſhould be faithful Subjects, hold their Allegiance in readineſs for a *Free-will-Offering* to thoſe, whom our Laws, the Reaſon of Things, Common Senſe, and (we truſt) the divine Will has for ever excluded from the Imperial Throne of theſe Kingdoms.

F I N I S.